THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*The first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins.*" BOOK OF MORMON, MORONI 8: 25.

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VALID TESTIMONY OF THE THREE WITNESSES*

ELDER FREDERICK J. PACK

ON THE FLY LEAF of the Book of Mormon is a statement, over the signature of three men, attesting to the divine authenticity of the book. This statement sets forth that an angel of God appeared to them, showed them the plates from which the book was translated and permitted them to examine the characters; moreover, that they know of a surety that the book was revealed by God, our Heavenly Father. I should like to direct your thoughts to a consideration of the validity of the testimony of these men.

. . . .

Soon after Joseph Smith had reached Harmony, Martin Harris followed him, manifestly for the purpose of obtaining information concerning Joseph's purported revelations—particularly those relating to the Book of Mormon. A short time thereafter, Joseph, under the inspiration of God, began the translation of the records, written upon the plates of gold. Martin Harris became the scribe. One-hundred sixteen pages of manuscript were translated. In the meantime, Martin Harris' wife, who remained at Palmyra, had become impatient because of her husband's persistent absence from home. She repeatedly appealed to him to leave what she characterized as an ethereal thing and return to the more basic pursuits of life, but Martin had not seen fit so to do. When the one-hundred sixteen pages of manuscript were translated, however, Martin Harris asked the Prophet if it would be possible to take the manuscript home,

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, July 8th, 1928.

that he might show it to his wife and thus allay her apprehensions. Upon inquiry of the Lord, a negative reply was received. A second inquiry was followed in the same manner. Finally the Prophet was told that Martin might take the manuscript home under very definite instructions. These instructions related principally to the individuals to whom the manuscript could be shown. Martin returned to Palmyra with the translated part of the record, but in some manner it was lost and never recovered. Martin received severe rebuke from the Lord because of his negligence.

Nearly a year had elapsed, and in the meantime, back at Joseph's home town, a young school teacher by the name of Oliver Cowdery, entered into contract with the trustees of that district. Hyrum Smith, Joseph's older brother, was one of the trustees. He secured a boarding place for Oliver Cowdery at his mother's home. The principle subject of conversation at the Smith home was Joseph and the revelations of the Lord to him. Oliver became satisfied that the reports were well worthy of investigation, and, accordingly, in the spring of 1829, when his contract for teaching had terminated, he immediately departed for Harmony, Pennsylvania. Two days after his arrival, he had become convinced of the genuineness of Joseph's claims, and offered himself as scribe. For the next ten weeks Joseph translated diligently and Oliver acted as his amanuensis.

THESE THREE MEN

Persecution made it necessary to move. Joseph had no home of his own; he could not return to the home of his father; neither could he remain longer at the home of his wife's father. A very serious difficulty confronted them. Oliver Cowdery informed Joseph that when he was on his way from Palmyra to Harmony, he met a young man named David Whitmer, with whom he talked concerning the purported claims of Joseph, and which he himself was about to investigate. He further stated that the young man had requested of him that if he found Joseph Smith interesting, and his claims reliable, that he, Oliver Cowdery, would inform him. Oliver said that in his judgment it would be well to write David Whitmer and ask if Joseph and Oliver might come to the home of his father. A letter containing some such request was sent, and a favourable reply was almost immediately received.

A short time later, David Whitmer came into Harmony and took Joseph Smith and Oliver Cowdery back to his father's home, in the township of Fayette, some forty miles southeasterly from the village of Palmyra. At the home of the Whitmers, in the summer of 1829, the translation of the Book of Mormon was completed.

I have mentioned the foregoing phases of early Church history

in order to familiarize you, my hearers, with three outstanding individuals, namely: Martin Harris, Oliver Cowdery and David Whitmer. These are the three men whose names are attached to the statement contained in the Book of Mormon.

DIVINE MANIFESTATION

About the time of the completion of the translation of the Book of Mormon, one morning immediately after home service, three men: Oliver Cowdery, David Whitmer and Martin Harris, appeared by the side of Joseph Smith and said to him: "We have read a statement in the manuscript to the effect that three witnesses would be called to testify of the truth of the record; and we have wondered if we would be acceptable to the Lord." Joseph, an unusually large man, laid his hand upon the shoulder of Martin Harris, a man slightly below normal size, and directing his attention to him, said: "Martin, you will be tested more fully to-day, than you have ever been tested before." Whereupon the four men retired to a beautiful spot in a wooded place near by. They knelt upon the ground, and each in turn petitioned God the Eternal Father to manifest His will unto them.

Each had prayed in turn three times without results; whereupon Martin Harris, perhaps remembering his past disobedience or neglect, arose and said: "The fault is mine; I will leave." Almost immediately after he had gone, an angel of God, Moroni, the custodian of the ancient records, appeared before them with the plates in his hands. He requested them to examine the characters, gave them certain instructions, and then departed. The first words uttered by Joseph after the vision had closed, were: "But where is Martin?" He sought for him and found him at a distant place, prone upon the ground, praying to God for a forgiveness of his sins. Joseph joined him in prayer. The Angel Moroni appeared to them, holding the plates in his hands, as he had done in the former case. He gave them similar instructions and departed. The four men went back to the Whitmer home and wrote the testimony now present on the fly leaf of the Book of Mormon.

IN RESPONSIBLE POSITIONS

At that time, critics of the Church said that of course it would be an easy matter for any man to obtain the testimony of three of his bosom friends. It was further stated that if the time should come when lack of unity existed between Joseph and the three witnesses, they would turn upon him and tell the truth. So the critics merely sat back and said: "We will wait and see."

The Church moved from Fayette and Palmyra to Kirtland, Ohio, a beautiful little village some fifteen to twenty miles east of Cleveland. Here a large number of individuals were added to

the faith. Simultaneous with the development and growth of the Church at Kirtland, a similar branch arose at Independence, Missouri. Means of communication between remote places were very slow, and, accordingly, it was often quite unsatisfactory for members of the Church at Missouri to be under the necessity of referring matters for decision to Kirtland, practically a thousand miles away. Because of this condition it became apparent that some strong man, of great wisdom and sound judgment, must be placed in charge of the Church at Independence, while the headquarters remained at Kirtland. Joseph cast about for such a man, and chose David Whitmer, one of the three witnesses to the Book of Mormon. He, in turn, chose Oliver Cowdery as one of his associates.

In the meantime, at Kirtland, Ohio, a High Council had been organized, and Martin Harris had been selected as one of its members. Thus, the three witnesses to the Book of Mormon, each in turn, had been placed in a responsible position. Further time passed; trouble arose. Disaffection spread rapidly. David Whitmer, the President of the Church in Missouri, himself became alienated. An inquiry and trial resulted in finding David Whitmer and his associate, Oliver Cowdery, unworthy of further membership.

If the Prophet Joseph had connived with these men to obtain their signatures to the testimony of the Book of Mormon, he would not have dared to approve the documents that severed them from him; but in substance, he said: "It makes no difference who men are, if they will not obey the counsels of God they cannot have membership with us."

LISTENED IN VAIN

At practically the same time, it became necessary to turn attention to Martin Harris, the last remaining of the witnesses, for he also had manifested an unchristianlike conduct. Then the critics said: "Now is the time of denial"—for it is well known that men may connive in bonds of friendship, but never in bonds of disfellowship. But the critics listened in vain, for the denial did not come.

Years passed—a decade and more. The Mormon people had migrated to Utah and had established themselves here in these valleys. Large numbers of missionaries had been sent out to tell the world of the message imposed upon us. A certain missionary, upon his way home from Great Britain, decided to visit Kirtland, for the purpose of seeing the temple which had been built there a generation before. He remained over night at a little inn, and the next morning told the keeper of his desire to see the temple, and asked to whom he should apply for admittance. He was informed that an old man by the name of Harris, who lived in a little house a short distance away, had the key. The Elder knocked gently at

the door, and an old man, bent with the cares of years, answered. The Elder said: "My name is Homer. I am a 'Mormon' Elder. I have just returned from a mission to Great Britain. I have a great desire to see the temple, and am informed that you have the key." The old man, somewhat impatient for the boy to close his statement, immediately replied: "I care nothing for you nor for your people." The boy said: "I am sure you are misinformed." "Misinformed? Not at all. You should be ashamed of yourself to be associated with such a class of people." The young man said: "Really, I had not intended to bring about such a conversation. All I want is to see the temple."

"EVERY WORD TRUE"

The old man took the key from a nail, inside the door, and he and the boy crossed the street to the temple. The old man was Martin Harris—he who had remained in Kirtland while the Saints had gone to the Rocky Mountains. The two men entered the temple. In the meantime, the old man continued to berate the "Mormon" people to the full extent of his ability. Finally they reached the basement of the temple. Through the windows the sun was shining. The old man was standing in such a position that its rays covered his person. The young man said to him: "I suppose that inasmuch as you so thoroughly dislike the 'Mormon' people you are prepared to deny your testimony contained in the Book of Mormon." The old man rose to the full height of his stature and said: "Boy, as there is a God in heaven and as the sun shines, every word I have said in that testimony is true."

The visit was completed. The two men re-crossed the street. The young man said to the older one: "Why don't you go to Utah and learn for yourself? I tell you that you are misinformed." Finally, after much discussion, the old man admitted that he had no means with which to go. His clothing was ragged; his hair was unkempt. The boy said: "Permit me to ask President Young to send you the money." The old man finally responded: "I will agree to go to Utah, with the understanding that you send me a round-trip ticket, because I don't propose to stay among the 'Mormons.'"

When Elder Homer reached Salt Lake City, he went immediately to President Young. He told his story, and the President said: "Send for Martin Harris? We would send for him if it took the last dollar that there is in this land; for well we remember that it was he who rendered the first financial aid to the Prophet Joseph; moreover, when the manuscript for the Book of Mormon was ready for the printer, it was he who came forward and made its publication possible."

Martin Harris was sent for. He came to Salt Lake City; he visited President Brigham Young. His mind was disabused of the lurid stories that formerly were told so freely about the "Mor-

mon" people. Later Martin Harris came to the Tabernacle where I now stand, and bore testimony that the Angel Moroni did appear to him, that he saw his face, that he examined the golden plates, that he knew with all his heart and soul that God lives, that Joseph Smith was a prophet and that the Book of Mormon is true. He died a few years later in one of the northern counties of this state.

"A STRANGER AMONG YOU"

I shall now direct your attention to an earlier decade in Church history when our people were emigrating from the middle west to the Rocky Mountains. After having been ejected by mob violence from Nauvoo, Illinois, many of our people temporarily settled in Iowa. A certain meeting was in progress. The preliminaries had passed; a stranger had taken his seat just inside the door. At what appeared to him to be an opportune time, he arose and said: "Pardon me. I am a stranger among you, but I desire to say a word. Formerly I was a member of the Church, but through disobedience I lost my standing. I returned to my practice of law and tried to bury my knowledge of the revelations of God to me, but the memory of it has been gnawing at my soul all these years. Oh, my name? Cowdery—Oliver Cowdery. I am he whose name is attached to the testimony of the three witnesses. Yes, it is true that formerly I held a prominent position in the Church; but I am not seeking its return. All I ask is that you will permit me to come back, to be one with you and to partake of your sorrows and pleasures. Yes," he said, "I have one other request. If you will admit me to membership, I want to go to the valleys of the mountains and see the Saints established there. Then I desire to go to Great Britain and tell that mighty people what I know, for I have stood side by side with Joseph, the slain prophet, and probably know more concerning him than any other living man." Oliver Cowdery was readmitted. An emigrant train bound for Utah, was scheduled to pass that way within the next two months. He decided to join the party, but he said that in the meantime he would go to Missouri and visit David Whitmer, and that when the wagon train arrived he would be back and join it.

What he said when he met his brother-in-law, David Whitmer, was doubtless somewhat as follows: "David, the Church has taken me back; won't you come back also?" But the precise nature of what he said will never be known, for soon after Oliver Cowdery reached Missouri he became sick and died.

WITH ALL CANDOR

David Whitmer never did return to the Church. He was reputed to have been an outstanding citizen in the community in which he lived. A short time before he died it was reported that

he had denied his testimony, but when the word was carried to him, he responded with all the emphasis of his soul: "It is not so. I want to bear a final testimony to the effect that never in my life have I denied my statement concerning the truthfulness of the Book of Mormon, for God knows that it is true, and I know that it is true."

Now, in closing, I ask you people who are strangers among us to consider with all candor the claims of the Book of Mormon. It matters not whether you be philosophers, scientists or historians, whether you be laymen or ecclesiasts, if you will faithfully consider this modern scripture you will find in it the truth of the everlasting God.

I bear you my testimony that the Lord has given me a knowledge that Joseph Smith was a prophet of God and that the claims of the Book of Mormon are true.

In the name of Jesus Christ, the Master. Amen.

IRELAND HEARS THE GOSPEL

Elder Richard L. Evans

The Lord's latter-day work was well started in England and Scotland. There was work enough to keep all hands busy—and to spare—on the English side of the Irish Sea; but there were millions in Ireland still waiting in darkness, thousands of whom were prepared for the advent of truth. The privilege of carrying Gospel tidings to those who waited on the "Emerald Isle" fell to the lot of Elder John Taylor.

The Church in Liverpool was growing rapidly. There were demands upon every available hour of Elder Taylor's time; but to say unqualifiedly that John Taylor was popular in Liverpool would be to utter an untruth. True servants of the Lord are seldom popular with the majority. Those who did seek his ministrations, however, sought earnestly, as if their soul's salvation depended upon it—which, indeed, was the case. It is plain, however, that this wholesome popularity did not extend to the gentleman of the clerical garb. Of them he wrote:

> We called upon many of the leading ministers of different denominations, and delivered our testimony to them. Some received us kindly, some otherwise; but none would let us have their chapels to hold forth in. They were so good in general, and so pure, that they had no room for the Gospel. They were too holy to be righteous, too good to be pure, and had too much religion to enter into the kingdom of heaven.*

(*Continued on page 780*)

**Times and Seasons*, Volume 2, page 401.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 6, 1928

EDITORIAL

THE 1928-1929 M. I. A. SLOGAN

We stand for law: For the people who live it and the officers who enforce it.

LAW OBSERVANCE—MAN'S OPPORTUNITY

Man's greatest opportunity for full happiness is to seek out the laws of life, vigorously, and to obey them, courageously. Thereby may be won the joys of all time.

This is so, because knowledge and observance of law are the foundation of all progress. Without law, confusion rules. Before it was understood that the universe is law-directed, the abominations of the Dark Ages—witchcraft, necromancy and all manner of superstition—seared human life. Whenever civil law has been ignored, brigandage and immorality have covered the earth. When divine law has been rejected, men have cursed God and died in hopeless despair. On the other hand, obedience to law—natural, human and divine—has brought peace and progress and has enabled mankind to rise to increasing heights of happiness.

Orderliness is the essence, the other name, of law. Order prevails throughout nature. The heavenly bodies move in such courses that their positions may be foretold, years ahead; the infinitesimal electrons which sustain all matter, maintain their positions with unerring regularity. Growth and decay; health and disease; joy and sorrow, are but manifestations of the orderly operation of law. Chance is the name of the unknown law. Man now dwells with certainty upon the earth, for he knows that eternal order will preserve him, if he but learn to understand it.

He hath given a law unto all things, by which they move in their times and their seasons.—Doctrine and Covenants 88: 42.

The first expression of universal order is that a given cause always has the same effect. Under the same conditions, gasoline will always burst into flame when a lighted match is touched to it, or the finger burned if brought too near the fire. Yesterday, to-day and forever, like causes produce like effects. In words given to the Prophet Joseph Smith:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—Doctrine and Covenants 130 : 20, 21.

The universal reign of law under which man lives not only offers the happy certainty of an orderly universe, but also the stern warning, that in a world where cause and effect are invariable, man cannot escape the effects of his actions. That is more terrible than the threat of a sulphurous hell. Law, therefore, is both a protector and a rewarder.

In obedience to law lies man's greatest opportunity. He must pay the price for all that he receives; but, if he chooses to obey the law, he may receive eternal value for every earnest effort. The Lord has spoken:

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.—Doctrine and Covenants 132 : 21.

—W.

"THE FRIAR NEWS"

Latter-day Saint Elders "carry on" after leaving the mission field. Some years ago a group of returned missionaries, studying at the University of Utah, organized the Friars' Club, a social brotherhood with a religious foundation and background. The chief requirement for membership is at least six full months of missionary service for a Christian denomination.

The Friars' Club is composed of united, useful and cheerful men, vigorous leaders in all worth-while activities, supporters of the regulations and traditions of the institutions with which they are connected and teachers by example of those who have not had the same experience of unselfish missionary labour. The club has grown in membership, power and influence. Missionaries in the field look forward to the opportunity of membership. The three Chapters of the Friars' Club are at the University of Utah, Weber College and the Utah Agricultural College.

The Friar News, the official organ of the Friars' Clubs, having outgrown its mimeographed swaddling clothes, appears at the beginning of its third volume as a four-page, printed sheet, filled as usual with interesting reading. The editor is James K. Knudson, former associate editor of the *Millennial Star*; the subscription price is one dollar per year; the business office is at 606 Deseret Bank Building, Salt Lake City, and missionary subscriptions are welcomed.

Congratulations to the "Friars" upon their progress, and long life to the *Friar News*.—W.

NEWS FROM NORWAY

Elder Lorenzo W. Anderson, President of the Norwegian Mission, reports that the M. I. A. work in the Oslo Branch is

growing. There are in each department—the Boy Scouts, M Men, Junior and Advanced Bee Hive—over twenty persons enrolled. The teaching force has become inadequate and the rooms too small.

On November 23rd, the Boy Scouts, M Men and Bee Hive girls gave an entertainment to a large audience. The receipts were over two hundred kroner.

The Relief Society has had unusual success with the genealogical work. After January 1st, 1929, the M. I. A. also will undertake this vital work.

THANKSGIVING MEDITATION

Elder June E. Bartlett

HOLLOWAY BRANCH, LONDON DISTRICT

This is the season set apart in which to render thanksgiving unto God for all His mercies and blessings of the past year. We, as Latter-day Saints, have much to be thankful for: The restoration of the Gospel of Jesus Christ, the holy Priesthood—authority from God to act for Him upon earth—for our membership in His Church and kingdom, our life, health, strength, our living testimonies to the truth of the Lord's work. We join the Psalmist in a prayer of thanksgiving to our God:

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

The Prophet Daniel foresaw these latter days and all the glorious things which would transpire; and the Lord said to him:

The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

We are in possession of God's kingdom—His Church. We hold His Gospel in sacred trust. All we have—all we possess—is His. He has given it into our care; and if we prove faithful, our possession of the kingdom will become permanent—eternal.

In gracious humility we should thank our God for the blessings, privileges and opportunities He gives us. We should show Him our appreciation.

And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more.

If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.

If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful.

We are thankful for the Gospel of Christ: It is our light, life and salvation. Let us show our gratitude to God by obeying His commandments and by doing His will: By praying to Him continually and by rendering praise unto Him in righteous worship, each day of our lives.

I'll praise His name, that He has giv'n
Me parentage and birth
Among the most beloved of heav'n
That dwell upon the earth.

LECTURE TOUR SUCCESS

ELDER ALVIN G. PACK

THE FIRST lantern-slide lecture tour—through the Scottish and Newcastle Districts—has been completed. The results of the work of acquainting people generally with the history of the "Mormon" Church, and the trials and triumphs of its people, have been most successful.

Anti-"Mormon" meetings held previously, have served better to advertize our work. The spirit of the Gospel has touched the hearts of those truth-seekers who have attended; the vivid picturization of practical "Mormonism" has created good-will in their hearts toward the Latter-day Saints.

Reporters from nearly every place visited, gave front page comment of favourable nature, to the lectures, missionaries and "Mormonism."

In two weeks, nearly one thousand people, more than half of which are non-members of the Church, enjoyed this presentation of the Gospel. It was an inspiration to hear those assembled, members of many creeds, join with the Saints in singing that famous old Pioneer song—written and first sung on the Western plains—"Come, Come, Ye Saints."

With hundreds of new friends, and an added zest and interest in the work for our own people, we are confident that our success means permanence and progress. We feel indeed that these lectures are worth-while.

The two weeks itinerary follows: *Scottish District*—Alloa, November 10th; Aberdeen, November 12th; Glasgow, November 13th; Edinburgh, November 14th; Saltcoats, November 15th; Perth, November 16th. *Newcastle District*—Sunderland, November 19th; Gateshead, November 20th; West Hartlepool, November 22nd; Middlesbrough, November 23rd; South Shields, November 24th; Sunderland—by request—November 25th.

IRELAND HEARS THE GOSPEL

(*Concluded from page 775*)

Early in the month of July, 1840, Elder Taylor engaged for one year, one of the largest and finest halls in Liverpool—the Music Hall, on Bold Street, with seating accommodations for approximately fifteen hundred people.

In this hall a lecture series was to be given by Elder Taylor. Following its acquisition and before the lectures were scheduled to begin, a brief week or two was available for the introduction of the Gospel into Ireland.

A Mr. McGuffie, obviously Irish, was among those who were early baptized in Liverpool. He was well acquainted and connected in the village of Newry, County Down, Ireland. It is not at all unlikely that Newry was the village of his birth and the home of his youth, although we are not definitely told so. This Brother McGuffie and Brother William Black were the traveling companions of John Taylor on his first official visit to the "Emerald Isle" as an ambassador of the Gospel of Jesus Christ.

Taking leave at Liverpool from a large group of Saints who had gathered to the docks to bid them farewell, these three sailed out of the River Mersey into the Irish Sea on July 27th,* 1840.

A contrast—seven months earlier there had been no member of the latter-day Church of God in the world-famous port of Liverpool; now there were scores, eager to assist the work and its servants, and thankful for their own knowledge of the life-giving message.

PREACHING AT NEWRY

On the day after sailing the three reached Newry—a village among the hills of rural Ireland, some thirty odd miles in a southerly direction from Belfast. The influence of Brother McGuffie—with the help of the Lord—placed the Court House at the disposal of the brethren. The village bell-ringer was dispatched to give notice of the pending meeting—an unusual meeting—which was to be held at seven o'clock that evening. The news spread, and had its effect. Between six and seven hundred near residents gathered at the appointed hour, and there Elder John Taylor preached the first public Gospel discourse in that land. One such discourse satisfied the curiosity of most of the congregation. The meeting that was announced for the following evening was attended by a few only, and the time was largely spent in friendly and informal discussion.

Following the second night's meeting in Newry, it was decided that other places should be visited. Accordingly, the next morning Brothers McGuffie and Black, with a Mr. Thomas Tate, a

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Liverpool acquaintance, accompanied Brother Taylor in a jaunting-car on a trip through rural Ireland. The first evening they reached the region known as the four towns of Bellimacrat, and preached in the barn of an obliging farmer—Mr. Willie, by name.

The next day they proceeded on foot in the direction of Lisburn, still accompanied by Mr. Tate, who, as John Taylor had previously prophesied, was to be the first person baptized in Ireland. As they walked along country lanes on that fresh summer morning, the spirit of truth and understanding was their companion. John Taylor beautifully expounded the eternal purposes of God for the welfare of man. All doubt departed from Mr. Tate, and, as they topped a hill at the foot of which lay Loch Brickland, a sudden conviction of truth led him to exclaim: "There is water; what doth hinder me being baptized?"

THE FIRST BAPTISM IN IRELAND

Nothing hindered. The party drew near the lake shore. With John Taylor, Thomas Tate entered the water and was baptized—the first fruits of the Gospel in Ireland.

Further activities were carried on in the town of Lisburn. There Elder Taylor preached several times in the market-place to audiences of gratifying numbers. Interest in the latter-day work was manifest throughout County Down. Nor had the efforts in Newry been futile. Before Elder Taylor left Lisburn, word came that Brother McGuffie, who had returned to the village, had begun to baptize.

John Taylor purposed to begin activities in the city of Belfast, but appointments previously made called him soon to Scotland and back to Liverpool. He took boat from Belfast to Glasgow on August 6th, 1840, having laboured in Ireland only ten days. But the work begun in that brief period has endured and prospered even until now.

DISTURBERS PASS—THE WORK LIVES ON

Following a hurried trip, during which he preached on several occasions, Elder Taylor broke away from the Scottish Saints, under protest, to return to Liverpool and deliver his lectures, which were conducted as arranged, and which were attended by appreciative audiences. Two reverend gentlemen of our previous acquaintance—Mr. Robert Aitken and Mr. Timothy R. Matthews, and their disciples—were the chief disturbers of order at the gatherings. They used all the methods known to unscrupulous politicians in attempting to break up the meetings and discredit the missionaries—but the work has outlived them and their memory in the world.

Elder Theodore Curtis, who had formerly laboured in New York, arrived in Britain during the summer of 1840, and was assigned to take up the work in Ireland. At the October 6th con-

ference he represented the Hillsborough Branch of five members—the first branch of the Church of Christ in Ireland in these latter days. A few months later Elder Taylor reported by letter to the Prophet Joseph Smith that Elder Curtis had taken up the work in Belfast, and that the Church in Ireland numbered nearly thirty.*

BEER—WHAT IT TAKES AND GIVES†

With the avowed object of reducing unemployment and assisting industries which have suffered under the recent trade depression, the Government proposes to relieve productive industries of the payment of a certain proportion of their local rates.

Brewery companies are already preparing to secure the benefit of these proposals. This is a matter which all social workers should carefully examine, and in our opinion, strenuously oppose.

In no sense can brewery companies be termed depressed industries. The rate of dividend paid by most of them negatives this, varying, as it does, from five to forty per cent. (the *Brewery Manual* for 1927 gave figures of 213 companies, with an average dividend of twenty-one per cent.). Neither can they be termed productive industries in any true sense, unless in the production of want, misery and social evil. In the provision of employment, they compare most unfavourably with other industries. Out of £1 spent on drink, less than 2s. goes to pay the wages of the workers employed in the trade, while, at the other end of the scale, in the coal industry, 14s. in the £1 goes to the employees.

ULSTER CONFERENCE

An extensive advertizing campaign staged by the missionaries and members of the Ulster District, culminated in a joint conference of the Free State and Ulster Districts, at the Ulster Minor Hall, Belfast, on Sunday, November 25th.

Mission President John A. Widtsoe and Sister Leah D. Widtsoe were not in attendance; adverse weather conditions prohibited the Liverpool to Belfast boat from venturing out to sea.

President Rulon D. Barnes presided at each session of the conference. President Merrill Sandberg, of the Leeds District, conducted the Sunday School class and effectively discussed the theme: "Jesus and the Centurion." Recitations by Sunday School members answered the question: "What would Jesus have me do?"

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†From a circular letter signed by the Liverpool Temperance Cabinet.

Beside Presidents Barnes and Sandberg, the following missionaries were in atttendance: Lovell A. Youngberg, Rulon S. Satterfield, Alvin P. McAllister, Byron Vance, David A. Buehanan, Edward L. Blacker, Alma C. Palmer, Joseph S. Brough and Cecil H. Toone, all of the Ulster District.

A District aetivity report read by President Barnes at the afternoon session, showed much progress in the preaching of the Gospel in Ireland during the past six months.

"Mormonism" was shown to be a broad, practical, every-day religion. World views on "Mormon" belief and activity were presented. Eaeh speaker discoursed with fervour and sincerity, and many who were intelligently seeking truth, were deeply impressed. Investigators constituted over one-half of the audience at the evening service, where the work of the auxiliary organizations was extolled and explained. Musical selections added to the enjoyment of all, and a rich outpouring of the holy Spirit was abundantly manifest.

A splendid report of the conferenee appeared in the *Northern Whig*.

LOVELL A. YOUNGBERG, District Clerk

FROM THE MISSION FIELD

Branch Conferences: Of the Blackburn Branch, Liverpool District, on Sunday, November 25th. The speakers were: President L'Etrenne Andelin, Elders Howard J. Williams, Ernest A. Hall and Edward E. Drury. Musical selections were enjoyed.

Of the Gateshead Branch, Newcastle District, on Sunday, November 18th. "Temple Work" was the effectively discussed theme. President Charles E. Alsop and Elder Charles J. Parkinson attended.

Doings in the Districts: *Hull*—On Sunday, November 18th, an illustrated lecture on "The Godhead" was given in the Scunthorpe Branch.

An exeellent program was given at a Sunday School social in the Grimsby Branch, on November 23rd, by pupils of Mrs. Gifford's Dancing Academy.

On Sunday, November 25th, Brother Robert H. Summers gave an illustrated leeture at Gainsboro.

Liverpool—The Relief Society of the Blaekburn Braneh held a soeial on Saturday, November 24th.

Manchester—The Relief Society of the Manchester Branch held a eonferenee on November 25th. A special program was given.

The Hyde Branch M. I. A. conference was held on Sunday, November 25th. Local members gave the program.

Newcastle—On Wednesday, November 21st, members of the

Newcastle District enjoyed a splendid evening at a District bazaar, held at the New Assembly Rooms, Sunderland. Bee Hive and Relief Society workers contributed many useful articles to the sale of work. M. I. A. competitions between the branches added to the spirit of the occasion.

Norwich—The Relief Society of the Norwich Branch gave a well-attended social on Thursday, November 15th, for the benefit of destitute Welsh miners.

Nottingham—At a baptismal service held at the Arnold Baths, Nottingham, on November 22nd, four persons were baptized by Elders John P. Hopkinson and Stanley W. Layton, and confirmed by Elders Vilace L. Radnall, Elmer W. Marriott, Joseph F. Parrish and Reginald A. Carn. Elder Fred H. Cox spoke.

Sheffield—Under the direction of President Cecil B. Kenner, a missionary meeting convened in the Latter-day Saints' Chapel, Pitsmoor, Sheffield, on November 23rd.

DEATHS

CHERRINGTON—Sister Rosalie Florence Capel Cherrington, aged thirty-six, daughter of James and Jessie Capel, born at Bristol, died at Salt Lake City, Utah. She leaves her husband, five children, her parents, a brother, and sisters. The body was interred at the Wasatch Lawn Cemetery.

HARTLEY—Sister Ann Baumont Hartley, of the Pudsey Branch, Leeds District, passed away on November 13th, at the age of eighty-four.

MOORE—Sister Sarah Ann Moore, aged eighty-seven, of the Batley Branch, Leeds District, died on November 13th.

OGDEN—Brother Joe Ogden, of the Bradford Branch, Leeds District, died on November 18th, at the age of ten years. Funeral services were conducted at Wibsey, near Bradford, November 21st. Interment was at Bowling Cemetery.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN